

INDIA UNION TIDINGS

VOL. 12

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No. 3

A Visit To Burma

On January 16, 1917, the day after the close of our biennial conference, the visiting brethren and sisters and the writer sailed for Rangoon. Brother A. W. Knight accompanied us to get in touch with the literature work of the Burma Mission. The party visited the stations at Rangoon, Meiktila, Mandalay, and Kammamaung. The outlook for the work in Burma is bright, and we confidently expect to see steady and substantial progress in the immediate future. The workers are courageous, hopeful, and united.

On January 29th a meeting of the Burma Mission advisory committee was held, all the visiting brethren being present. Some decisions were made which will be of interest to

all readers of the TIDINGS. Brother Hpo Hla is being released from editorial work and will remove from Rangoon to a provincial centre to devote himself wholly to evangelistic effort. At the place selected a Burmese doctor and his family have recently accepted the message, and there is a promising interest.

Brother Ba Tin is invited to take up evangelistic work at a village near the Salwein river about forty miles north of Moulmein. At this place a Burmese-speaking Karen received the truth some time ago through reading, and was bap-

tised. When visited later by one of our workers this man had another believer waiting for baptism. At a still later visit these men had won two others, who were baptised. Now the news is received that four more are awaiting baptism. These people are Pwo Karens, but very many of them speak Burmese, and there is a large Burman population in the district.

At the Kammamaung station the work among the Sgaw Karens is progressing steadily, and it is hoped that the first fruits for Christ will soon appear. Brother

Hamilton will devote this year to language study. Miss Gibbs will shortly leave for America on furlough. Brother Hare will continue the village preaching and dispensary work.

The work at Mandalay will be strengthened by Brother Chit Hla joining Brother Beckner in

the effort there. Mandalay is the leading centre of Burmese population, and we believe the Lord is opening the way for a strong work to be built up in that place.

We were much interested in the work of the Meiktila school. It has been decided to gradually add three grades as occasion demands, making eventually a ten grade school. This will make it possible to retain for a longer period the boys who are won for Christ, so that on leaving the school they will be more mature, and more fully established in the faith.

"The greatest science men can study is the science of living with other men. There is no other thing that is so taxing, requires so much education, so much wisdom, so much practice, as to live together. We study how to control the forces of nature, but the forces of human nature are more difficult still. There is no art that is finer than the art of being at peace with our neighbours, national and individual."—Anon.

Brother Carratt will settle at Monywa, where he will continue language study while working actively among the people with our Burmese literature, with a view to finding a place for permanent station work.

Brother Denoyer, who has been doing excellent work with our vernacular literature, will be given opportunity to devote exclusive attention to language study for some months during the wet season, after which he will reenter the canvassing field.

The mission superintendent, Brother C. F. Lowry, is planning to study the Burmese language as much as the responsibilities of his office will permit.

The biennial period on which we have just entered should be one of great advancement for our work in Burma. During 1917 evangelistic work will be carried on at seven centres,—Rangoon, Meiktila, Mandalay, Kammamaung, and the three new efforts to be opened by Brethren Carratt, Hpo Hla, and Ba Tin.

Only the four places first mentioned were being worked during 1916, and in these there is promise of a much stronger work this year. For instance, at Mandalay there is to be added help, at Meiktila Brother and Sister Ludington will be equipped with a working knowledge of the Burmese language, and at Kammamaung the preparatory work of building and opening the station is giving place to definite labour for the people, awakening of interest, and the promise of early fruit.

Another evidence of advancement is seen in the fact that this year we will have three Burmese workers devoting their whole time to evangelistic work. Let us pray that God will bless the efforts of all his children in the Burma mission field.

On Tuesday, January 30th, Brother and Sister Porter, Brother and Sister

Knox, Brother and Sister Griggs, and Brother Town, sailed from Rangoon for Singapore direct, expecting to arrive there in good time for the general meetings of the Malaysia Mission. The visit of these workers to our Union has been the means of much blessing to us all. The work in India and Burma will be greatly advanced as the result of their counsel and labours among us, and we believe the view these brethren have had of our needs will help them in their future efforts on behalf of this field. All were well at the time of sailing.

W. W. FLETCHER.

Sabbath-School Rally Day, March 17

By a vote of the recent Conference, Sabbath, March 17th, was set aside as Sabbath-school Rally Day. Some one may wonder what a Rally Day is, and why have it. It is a day on which we will study various phases of the Sabbath-school, their relations to each other, and how we may best improve in methods and plans for work. Ever since the organization of our work the Sabbath-school has been the church at study; it has also been the link that has kept the children and youth interested, and filled their minds with Bible truths. It has been a mighty power for the conversion of both youth and adults. Let us make Rally Day not merely one in name, but one that will make for advancement in the Sabbath-school. A suggestive programme will be sent to each school.

MRS. LILLIE G. BLUE.

“There’s many a sorrow
Would vanish tomorrow
Were we but willing to furnish the wing;
But, sadly intruding,
And quietly brooding,
It hatches all sorts of horrible things.”

Methods of Work for Women in India

(This paper was read before the assembled conference at Calcutta by one who has for several years successfully laboured among the zenanas of Lucknow and given her all to the work to which she has consecrated herself. Between the lines we may read of exhausting labour through the furnace heat of Lucknow's summers, and its winters' cold, of nights of prayer and long days of labour performed faithfully even when physically weak and frail. We send this article forth with its message to the mothers and daughters of Israel, praying that they may hear and realize the call of a consecrated woman to a sphere of labour which only a brave, self-sacrificing woman can fill. We commend it to your perusal and preservation for reference many times in the days to come, and we trust that ere long we shall see not only the needed refuge for converts but many more devoted women who are willing and able to carry the love of a Saviour to the women of India.—Editor)

I do not think in presenting this little paper that I have anything very new or original to say on this deeply interesting subject, but I am hoping the few remarks I make may open the way for a free discussion and thus all may be benefitted by hearing one another's experiences and views that this hitherto much-neglected branch of the work may make a great forward movement in the next two years.

Before proceeding to methods, I would like to mention one or two things about work for women in India, which may help to clear the perhaps rather vague and hazy notions some may have who have not made a careful study of it. In a general way it is supposed that the women of India are down-trodden, kept under, and of very little account whatever beyond their common domestic relation to the household. To a certain extent this is true, but very few know what a power is really in the hands of the women, especially, I should say, with regard to religion; and you would find many men in India to-day who would have embraced Christianity were it not

for the thought of the terrible storm that would burst upon them when they had to face the women of the household. Another special feature I would like to bring out, and that is—the Indian woman is naturally religious and she clings to her religion with a most desperate tenacity; this especially applies to Mohammedans. The home is the nursery of all the rites and customs and ceremonies, and the women are their most faithful and zealous nurses. Her days, her hours, her months, her years, are divided and portioned out and named by these religious rites; take them away and to her time has ceased to be. She has nothing to count it by. Husbands, children, brothers, the whole household, have to fall into line, and I firmly believe this is one of the main factors in the strength of Mohammedanism.

Islam Guarded by Women

Satan has safeguarded Mohammedanism by placing it in the care of women. In their four narrow walls they have guarded it safely for long years, and how safe it is! with them cut off as they are from the outer world, unable to read, unable to investigate things for themselves, holding on with a blind fanatical tenacity to what has been handed down to them from mothers of a previous generation! Imagine then the glorious possibility before the worker for women as she enters these homes with the precious truths of the gospel, possibilities of breaking up the stony foundations of centuries, sweeping away error and prejudice and fanaticism, and flooding out these unwholesome hot-beds of false religion with a blessed, purifying flood of gospel truth. As she sits there with a heart full of the Saviour's love for them, sympathising with them, their troubles her troubles, their joys hers, the little ones of the flock gathered round her

knees, all listening to the old, sweet story of the first coming, and the new sweeter story, because so near and so real, of the second coming, can you believe that then any opposition would be offered the men of the house should they resolve to become followers of the blessed Saviour who is becoming so precious to themselves? Cannot you see what a factor it is for the whole household. Think of the little ones growing up in an atmosphere of love for the precious name that had formerly been a taint and a byword of all who heard or used it.

For the last few years it has become a settled conviction with me that until more decided personal work is done for the women of India not so very much can be done for the men. I would like to see womens' work for women steadily advancing through the length and breadth of the land, creating a new atmosphere in the homes, altogether transforming the home life. I do not say that at first we should see any great results, any long list of converts that would swell statistics, and if that were all that was wanted then it might be pronounced a failure, but oh, I do see a glorious vision of hidden results like the leaven hid in the three measures of meal, going on quietly, unobservedly, working, till the whole was leavened. Yes, the whole, men, women, and children.

Methods

I am now to proceed to methods of work which I have culled from several years of experience and have found them reliable.

1. Do not be ashamed of your religion. I have been asked so many times, Is it not better just at first not to mention religion in case you frighten them, but get acquainted with them first? Is it not better to feel the way first and then begin afterwards to give them Bible

studies? I should say most emphatically, No. Let them know from the beginning that you have come to them with a precious gift, and the love of Christ constrains you to come and give it to them. On the initial visit I do not give them the Bible lesson, because there is always a considerable amount of noise and excitement, but I never fail to do so on my very first visit among the regular visits. I consider there is no greater mistake than putting off the main object of our visit to some more convenient season, which seldom, if ever, comes.

2. My general plan of work is this,—that the Bible lesson must ever come first; that as many as are coming to listen must first be quietly seated. A short lesson is read from the Bible itself first, then the book is closed and the lesson repeated in simple style and language, then comes an earnest heart to heart talk and a simple but concise application of the lesson. I always find it well to fix on one simple truth, take for instance, "Outside of Christ no Salvation," and week after week embed this thought in every lesson till it has become part of their thought. Then take up another elementary principle of truth and make it theirs by constant dwelling on it. The second coming of Jesus has become a very part of my women now and they are looking forward to it. I always give a review of the old lesson before proceeding to the new, ever keeping in mind the central truth, bringing my readers out to give thoughts and experiences of their own and then proceeding to the new. Then every now and then we review right from the beginning.

Another question has been asked, upon what I base my studies at the beginning. I have found the best outline is—the creation, entrance of sin, the need of a Saviour, then Luke's gospel, bringing in from all the other gospels any subjects

that have been omitted. This is merely a crude outline which can be very fully and effectively filled in.

Still another question. What is the best method of bringing present truth to these women who know so little?

I would certainly say, teach them the first angels's message before trying to teach them the third, but yet at the same time combine the two, and whoever follows the outline I mention will find many opportunities for presenting all the branches of our truth in a most simple and effective method and one which will appeal to them in an understandable way. I would certainly never dream of confusing their untutored minds with expositions on Daniel, the Revelation, or other difficult passages till they are more thoroughly grounded in the elementary principles of the gospel, nor would I teach them labouriously to memorise the ten commandments, but by constant reference to them endeavour to instil into their hearts the spirit of the commandments.

Ever encourage the little ones. They often do make a noise and give lots of trouble, but encourage them to come. This is an important branch of work for women. Think what it means a few years ahead that the little ones learn to love Jesus now. And you would be surprised to know how much they understand. I had been telling one pupil of the nearness of the presence of Jesus to each one of us. Her little six year old boy who had been listening intently stood up and with face quivering with emotion he bore his testimony before all. Baring his tiny arm he held it up and said in his quaint childish way, "Jesus is nearer each one of us than these tiny hairs on my arm." Also on going along the streets, I have been surprised to hear the little boys as soon as ever they caught a glimpse of me say to one another, "Jesus

is coming soon." Many other instances I could mention of the precious influence of the gospel on the little ones, but this must suffice.

Avoid Argument

Argument very seldom, if ever, wins souls for Christ. Even if one does get the better of the argument, which seldom happens when dealing with a bigoted and fanatical person, still the vanquished one does not feel drawn toward the subject in which he has been vanquished. A bitterness remains, and to a great extent he remains of the same opinion still.

In dealing with Indian women do not pull down their old faiths and beliefs to build up Christianity, but gently and perseveringly show them the better way. An Indian woman generally clings to her religion with a jealous tenacity. To strike at it is to strike through her, and to attack her religion is to close up the avenues of approach to her heart and make her your enemy, but she may be won through lovingly and tactfully pointing her to a better way. I would put stress on this point as I have learned it through personal experience. Ever be perfectly polite, gentle, and courteous to all, whether high or low. I have found this method ever workable. The nature of the peoples of the East seems to respond so quickly to politeness and courtesy; beside, it introduces a Christian atmosphere in the home. I have known times when I have entered homes where they have been quarreling and wrangling among themselves and it seemed impossible to begin a Bible study. I have gone in with a heart full of Christ's love and peace into their midst. A few loving, tender inquiries, a few tactful, courteous remarks, and very soon harmony is restored and all are ready for their Bible lesson.

(To be concluded in next issue)

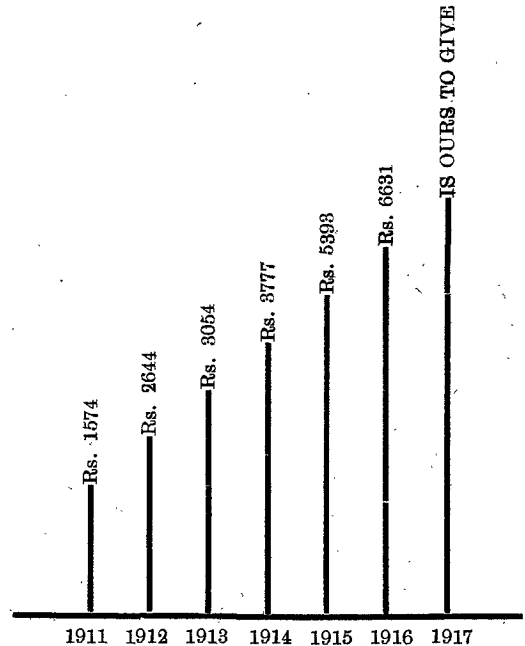
The Sabbath-School Goal for 1917.

Rs. 7,500 for Missions

Every Sabbath-school member in the India Union Mission has an opportunity to do his share in giving Rs. 7,500 for missions this year. The chart herewith shows how the blessing of God has attended the Sabbath-school donations in India for the past six years. By comparing the advancement each year it is easily seen that our goal is none too high. The Lord will continue to bless as in the past; the only condition He imposes is that we fully consecrate our lives and means to his service.

The offerings for this quarter will make the first landmark in our goal. The Thirteenth-sabbath offering will be for South African missions.

MRS. LILLIE G. BLUE.



Canvassing Report

FOR DECEMBER, 1916, AND JANUARY, 1917.

HERALDS OF THE MORNING				Hours	Orders	Rs. Value
H. A. Skinner,	North India	Dec.	...	42	28	211 0 0
"	"	Jan.	...	31	19	136 0 0
R. A. Thrift,	Calcutta	Jan.	...	58	50	440 0 0
W. H. Stevens,	Bombay	Dec.	...	67	50	463 0 0
"	"	Jan.	...	51	49	383 0 0
PRACTICAL GUIDE						
C. Stafford,	Madras	Dec.	...	12	3	30 0 0
Helps Sold						18 0 0
Totals				261	199	1681 0 0

Magazine Sales

ENGLISH LITERATURE.		No. Agts.	Hours	Subs.	Copies	Helps	Rs. Value
F. O. Raymond	Dec.		183	113	77	136	495 0 0
"	Jan.		98	61	48	36	228 0 0
W. R. Nelson			48	68	6	22	166 12 0
VERNACULAR							
Bengal	Dec.	8	1258	147	1562	62	137 2 0
East Bengal	Jan.	8	1030	158	1456	259	73 9 6
Burma	Dec.		50	114	358	116	139 14 0
"	Jan.		28	19	448	98	92 3 0
Bombay	Dec.	4	469		1597		99 13 0
North India	Dec.	2	832		393	63	28 12 6
South India	Dec.	27	3671	253	1119	284	234 3 3
"	Jan.	23	3280	336	1203	262	252 14 9
Totals		72	10,618	1027	8130	1144	1058 13 0

The Forum

Sixteen Observations of a Missionary

(Read at Calcutta Conference)

1. It is a very easy matter to get large crowds of people of all classes to hear us preach, sing, and pray in our evangelistic work in both city and village.

2. The same is true at the medical dispensary or in giving out medicines in the villages.

3. With zeal and hard work we are able to dispose of thousands of pages of literature among the heathen.

4. From these three methods we are bound to find some interested ones, and usually young men.

5. They are always penniless and if they come to us for instruction it means we must provide food and shelter for such; and if they prove true, the mission must support them.

6. The result of this method is that such converts become dependent on us for support, and as funds are usually very limited, it means a limited number of converts.

7. Bishop Wm. Taylor after extensive evangelistic labours on three continents, said, "Let the old sheep go but gather the little lambs."

8. From my personal experience I would say I have had my best results and seen more converts from gathering poor boys and girls than from any other method.

9. The Roman Catholic Church knows this method and uses it everywhere.

10. So far as money is concerned, no doubt the school method is as cheap, if not cheaper than other methods, in India.

11. From the school one is bound to see real converts in time.

12. These boys and girls must live apart from their own people and receive

the daily personal attention of the missionary.

13. In any method we adopt, we cannot win souls by proxy through paid agents. We must do it ourselves and that by the personal touch.

14. Christian villages, industrial workshops, farming, the raising of cattle, and many other methods of providing work and support for new converts have been tried and proved almost a flat failure to produce *real* converts.

15. Our best and brightest converts and most successful workers are produced from our schools all over the world, and no doubt this is one of the very best methods for India; and boys and girls may be easily gathered in by hundreds and trained at our pleasure.

16. Those opposed to the spread of Christianity in India are endeavouring to hinder us by giving special training to the youth. Read about the work of the Arya Samaj.

M. D. Wood.

Century-Old Customs Reversed

After some years spent in this field, during which time I have given some study to social conditions, I have come to believe that a good work could be done by our Indian sisters canvassing, as well as by the men. This has been done in nearly every country of the world, and I cannot see why India should be an exception. But knowing the backwardness of this country to encourage our Indian sisters to engage in active work for the Master, I have said little about it. This, doubtless, is where many of us make a mistake. We ought to do more to that end, and then fail not to tell others for their encouragement.

I am glad that I can point to convincing proof that our Indian sisters, married or unmarried, can do something for the

(Concluded on page 8)

India Union Tidings,

ORGAN OF THE

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"Copy"

All "copy" intended for publication the 1st of the month should be in the editor's hands promptly on the 23rd of the preceding month. "Copy" for the issue of the 15th should be received by the editor not later than the 8th of the same month. Matter received later than these dates will be held over until the next issue. Hand-written or double-spaced type-written "copy" will be gladly received, *but single-spaced type-written manuscript we can not use.*

Here and There

Pastor Fletcher and family arrived at Lucknow from Calcutta, February 6th, visiting Karmatar and Benares enroute.

A law is soon to be enacted in India, making general military service compulsory for all British European subjects between the ages of 18 and 41; local military service for those from 41 to 50; and military training for those from 16 to 18. All failing to register before the proper authorities not later than March 2nd are liable to fine or imprisonment.

From the *South African Missionary* we learn that one of our brethren has been brought to trial for breaking a "Lord's Day Ordinance" of 1838! A deacon of the Dutch Reformed Church sent a negro boy about half a mile to spy on him. When the case was called, the barrister for the defense asked for the law to be read, but it was so old, and never having been used, it could not be found in any of the existing court files and the case had to be dismissed.

1,600,088 *Harvest Ingathering Signs* have been sent from the Signs Publishing Company's office and still more orders are expected.

The *Christian World* says that the Buddhists of Japan have opened 60 new Sunday-schools, in two months. In the movement to hold the children of Japan for Buddha the Christian Sunday-schools are closely imitated, even to children's day, and rally day. Hymns and tunes, such as "Jesus loves me" and "Bringing in the Sheaves," are also appropriated. A

similar instance is that of Dev Samaj School in the Punjab

Century-Old Customs Reversed

(Concluded from page 7)

Lord in spite of the customs of this country. The wife of our Tamil evangelist in Madras has a real missionary spirit, and she uses it in an effort to place our literature in the hands of the people. The success which has attended her efforts has been beyond our fondest hopes. The first week her sales amounted to over Rs. 6, the second week a little less, and as the rains approached she was not able to get out as much. She only spent a few hours morning and evening that she could get away from her household duties, and in addition carried a heavy year-old child in her arms.

We have had three men, and one of these our best colporteur, working for months in Madras, and not one has ever been able to reach the amount of sales in the same length of time that she has made. Her husband told me that she is able to reach and sell to people who at once order him off the place when he mentions his business. Madras is a very hard place to work, so the success which has come to this Indian wife and mother here is the more remarkable as well as suggestive. Why should we not have more trying to place this truth in the hands of the people?

MINNIE S. JAMES.

Corrections

In the Biennial Conference number the name of M. M. Mattison should be included in the Committee on Constitution, Plans, and Finance. The names of Mrs. L. J. Burgess and Mrs. M. M. Mattison should appear with those receiving missionary license. Among recruits to the field on page 7, the name of R. E. Loasby should be substituted for that of F. H. Loasby.

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